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parents have carefully prepared for them, is a form of pleasure so well recognized that there is a specific verb to express it: *kamarono*.

The economic activities of the family through which its members actually carry out a large part of their obligations are usually conducted by an entire household. A household in Vasilika, however, is neither limited to nor does it always include a husband and wife and their children, that is, a family. This is a result of the operation of the marriage, dowry, and inheritance system in the region (to be discussed fully in Chapter 4), and of unpredictable specific circumstances. Here it is sufficient to say that in 1961, of Vasilika's fifty-one households, twenty-six were composed of the elementary family; eight, in addition to the parents and their children, included the widowed mother of the husband; seven had a husband and a wife living alone; and three included one married son and his wife and children living in the same house with his father and mother and unmarried brothers and sisters. Of the remaining seven households, each had its own unique composition because of recent deaths in the family or other special circumstances. Whatever the particular situation, however, no Vasilika household includes anyone who is not a kinsman, nor indeed any adults outside the kinship range of parents, their grown children, or adult brothers and sisters.

Of the fifty-one households in Vasilika, thirty-five are headed by farmers who own some land. Although, for various reasons, these farmers are not all equally dependent on their land holdings for their total subsistence and income, their round of life as independent working farmers is one important expression of the aims and obligations of their families. The yearly round of agricultural activities is devoted principally to the production of grapes for wine, wheat for bread, and cotton and tobacco for cash. The farming households also engage in subsidiary activities which contribute to the production and processing of the main crops, and which add to the food supply and income of the households.

Major Crops

The first event of the agricultural year is the pruning of the grape vines. Since grapes are not a commercial crop, each farmer devotes only one or two *stremata* (four *stremata* equal one acre) to viticulture. Wine is made and consumed at home, and each farmer aims to produce only enough grapes to keep him in wine for a year. Pruning of the grape vines starts after the winter rains have abated and the early spring sun appears. Only two or three "eyes" are left on a vine, and the cuttings are carried back to the storehouses to be saved for use as fuel for spit-barbecuing the Easter lambs. Again, as we have seen, farmers are particularly conscious of fatigue in the course of the three or four days it usually takes to do the pruning. Palms have softened over the winter, the wooden handle of the pruning hook raises blisters, and the unaccustomed stooping and pulling motions cause backaches. After the pruning, deep hoeing is done to pile the earth around the short, stout vines. The work is done with a long-handled heavy hoe and, in Vasilika, is considered man's work, as is the pruning. Since the two

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into thread at home by the women. In each household the women weave the rugs that are a necessary part of a girl's trousseau with wool from their own sheep—at least as long as it lasts.

Goats are raised for their meat and, in households with young children, for their milk. Adults rarely drink the liquid milk. As a form of pasteurization, the villagers always bring the milk to a boil before serving it, and the children drink the milk while it is still warm. In the more prosperous households, the women use both sheep's and goat's milk as an ingredient for a kind of milk and egg custard pie and for a sweet milk and rice dish served with sugar and cinnamon. But these foods are in a class of special treats and are served mostly in spring and early summer when the milk supply is at its height. Goat meat, however, is often a less elegant substitute for lamb on special occasions. Kids are raised for the Christmas feast, and the measure of the success of a household's participation in the village's *paniyiri* (patron saints' day festival) is expressed by the number of animals (goats and sheep) slaughtered for the feast. The more visitors to the house, the more enjoyable the day is felt to be; the more visitors, of course, the more meat is eaten. When asked whether the *paniyiri* had been successful this year, one farmer answered, "Oh yes; we slaughtered three!"

Chickens are also an additional source of food and sometimes of income for the villagers. Families keep about a dozen fowl. They roam the house yards, (there is an effort made to keep them off the village street, and all hands join in shooing them out of the houses), and roost at night in the stone stables or in the ground-floor storeroom of the houses. The villagers like eggs, and eat them in various ways, but their production is also, of course, seasonal. The chicken is most significant for the part it plays in Greek village hospitality. The villagers will say, "Come to our house for a proper meal (*trapezi*). We'll kill a chicken for you." And that is quite literally what they do. Occasionally enough chicks survive to create a surplus from the household's point of view. Such poultry is sold to buyers who come around from the nearby towns. Chickens are rarely considered an extra source of food for ordinary household consumption.

A watchdog is a common addition to a household's collection of farm animals. The people of Vasilika believe that thievery is a constant danger to be guarded against and prefer, if possible, not to leave their household compounds totally unguarded. Whenever possible, some member of the household stays around the property even if it means sacrificing a visit to a feast at a neighboring village. If all the members of a household are out working in the fields, a dog is left at home. Ordinarily, however, dogs are tied up all day and the farmer, just before he goes to sleep, frees the dog to stand vigil through the night. Dogs are trained to bark at any unusual noise or at the approach of any person who is not a member of the household. The villagers, especially the women, are very much afraid of the dogs and consequently avoid going out at night. On one occasion, when the women and girls of the village had sat together in the church until long after dark, they set out for home with groups of neighbors clustered together, holding on to each other, walking fast, and shuddering and exclaiming with fear at the clamor made by the dogs. It should be added that in actuality, there are few thieves in the village and that the dogs rarely bite anyone.

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231 With few exceptions, dogs, like the other animals, are not considered
[552] pets. They are not given names and are referred to simply as "our dog." Parents
[865] permit young children to play roughly with them and to tease and abuse them as they wish. The animal is fed scraps of bread once a day, and there is a feeling that there may be some advantage to keeping it slightly hungry. The dogs also act as scavengers whenever horses or other large animals die in the vicinity of
[178] the village. Further evidence for the completely utilitarian attitude of the
[373] villagers toward their dogs is the diminution of the number of these animals in the village since the introduction in 1960 of electric lights on the street and paths of Vasilika.

Variations in Wealth

423 This chapter has dealt with the most important methods of providing
511 subsistence and income in Vasilika from the standpoint of the typical small
592 farm owner. However, all the farming households of Vasilika do not have land or other resources of equal value. Among the thirty-five land-owning households of Vasilika there are perhaps eight whose total holdings range from one to
[422] fifteen *stremata* and who own only a few sheep and goats. These households usually own donkeys, however, and occasionally, a mule and some chickens.
[464] Along with the four farm households in Vasilika who own no land whatever, these eight are the groups who must find wage labor in the village or in the neighboring communities. The level of living of both these groups is close to what is needed for bare subsistence, and a bad agricultural season leaves them close to destitution.

Another eight households are those of farmers whose land-holdings range from about fifteen to thirty *stremata* and who maintain themselves at what is considered an acceptable standard in the village, but who do so by a narrow margin. In several instances, these are households with children too young either to help in the farm work or to supplement income by wage labor.

Slightly more than half of the total number of farm-owning families—some nineteen—might be considered substantial farmers who may have better or worse years but whose present situation is reasonably secure. The largest land owner in the village has about 150 *stremata*, several men have something like 100, and the rest have holdings of 40 or 50 *stremata*. Forty *stremata* are regarded by common consent as a minimum for a decent standard of living for
[422] a farm household of four. Among these farmers, some own enough sheep to get additional income from selling surplus animals, but most have just enough sheep to supply milk, cheese, and meat for household needs. These farmers also have one or two horses.

434 A gross difference in the quantity of property owned is not the only fac-
511 tor effecting the income variation among the households of Vasilika. Soil fertility and drainage conditions are not the same on all the village lands, so some farmers get greater yields from smaller plots of well-situated fields. In addition,

9:Megas I,B-5,4 (no date) 1951 EH1 Greece EH1

the genuine flat-roof type, but have their origin in the stone covered house, having a cylindrical dome for a roof.

In the smaller islands (Cyclades, Dodecanese), where agricultural production is very moderate and where, owing to the peaceful manners and to the existing security, the stables of cattle and even the stores of cereals and of wine, oil etc. are mostly away from the dwelling places (see G. Megas, Ἡ λαϊκὴ κατοικία τῆς Δωδεκανήσου, pp. 5 and 45), the house is meant only to the purpose of sheltering the family and partly to the keeping of the agricultural and animal products. Owing to the fact that the house is an essential element for the dowry and for the housing of a couple with their unmarried children, the single house, that is the house which consists of one rectangular room, is the most common form in these islands. It is understood that there are also some rural houses, especially in Rhodes, where the cattle is stabled (or has been stabled) at one end of the house under the same roof with the inhabitants (fig. 28).

This «single» house belongs to both forms of houses, the narrow and the wide form.

The first form mainly prevails in certain islands, such as Skyros, Amorgos, Kythnos, and sporadically in many other islands of the Cyclades, of the Dodecanese, and sometimes in Crete and Cyprus. This house has mainly a προστῷον on its narrow side, but, instead of supporting roof poles it has an arch on its front part (Plate VIIIa 5)(1), and more often it is enclosed on the front part as well, forming a real ante-room or a roofed yard (Cf. fig. 13, 14)(2). In several places, more over as in Crete, even in this form, it keeps the name of the open portico «χαγιάτι», as we have seen it in the case of the narrow-front houses of Thrace with the inclined roof. Consequently, the narrow-front house of the islands, in its simplest form, preserves the form of the ancient megaron.

The cylindrically-covered houses of Kimolos, Thera and Antiparos are also of the narrow-front type(3).

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1) See the Cypriot Rural House, in Laographia vol. 11 p. 81. Cf. the House of Nissyros (Fig. 26 above) and the House of Amorgos (Λαϊκὴ Οἰκοδομία Λήμνου Fig. 15). In front of their covered yard, whose roof is supported by an arch, these houses have another open courtyard (Plate VIIIa 6).

2) **G. Megas,** Ἡ λαϊκὴ κατοικία Δωδεκανήσου, fig. 26.

3) **A. Wace,** The towns and houses of the archipelago, in the Burlington Magazine 26, 1914/15, 99 foll. **Fr. Oelmann,** Haus u. Hof im Altertum p. 64 where there is also a plan of a «Tonnendachhaus» of Kimolos.